

THE BAPTIST RECORD
Organ of the Mississippi and Louisiana
Baptist State Conventions.

The subscription price is required in advance; and at the expiration of the term, said for the paper will be stopped. All money for the paper should be sent by Post, or by order of Clinton P. O., Registered, or Express, to M. T. Martin. All communications for the paper should be sent to J. R. GAMBLE.

COMMUNICATIONS.

Letters to Young Converts
From an Old Man.

LETTER SIXTH.—THE DECOY DUCKS.
TINSEL DUPLICATES.

Hunting ducks may be thought rather a strange theme for a religious essay of any kind, more especially for one expressly designed to give religious advice to the young. I have an idea, however, that the boys, at least most of them, will like the subject, whether they do the letter or not, for there is an exhibition in the exercises of the sportsman, in which they nearly all delight; with many the love of hunting remains a passion through life, and I candidly confess, that so deeply seated is my own love for it, that I never laid aside my gun until my affection rendered me unable to use it longer.

The term of duck hunting, with which I introduce this letter, I never engaged in; in fact, never saw. I will, therefore, have to describe from hearsay, and in anything my description fails in accuracy, those acquainted with the sport will, I trust, charge that inaccuracy to my source of information.

In localities where ducks abound, the hunters prepare places of concealment at different points around the pond or lake to which the flocks resort; they then make an artificial duck, or imitation of a duck, to which each of them attaches a twine leading to his place of concealment. By this means, they keep it in motion from place to place, which they do so skilfully that at a short distance, the most intelligent duck that flies or swims cannot distinguish it from a real live duck. This is the decoy duck.

My object in selecting this theme is to impress upon you the truth that Satan, your enemy, the great hunter of human souls, has employed, and continues to employ, just such artifice to allure you to him. I have been through several letters, warning you against *out-side* dangers, but the decoy ducks he employs in the church, and it is to be feared they are among his most efficient auxiliaries.

I have somewhere read, that "for every grace of the Holy Spirit that adorns the Christian character, Satan has manufactured a tinsel duplicate." That he seeks to impose those counterfeits on Christians, is in perfect keeping with what the Scripture reveals of his character; that he often succeeds, is but too evident from daily observation; that these counterfeit imitations should be the working out of Satan's decoy ducks, accords with the character both of them and their employer.

When I read, a few weeks since, of the eighty thousand additions to the Baptist churches of the United States last year (1878), a painful inquiry in my mind was, How many of these are genuine? how many mere decoy ducks sent into the churches by the enemy? That class of professing Christians are more to be feared by you, young friends, than the outside enemies of whom I have been warning you.

The whisky church member, whether making, selling, or drinking, whatever he may be, is not a decoy duck. True he exerts a fearful drawing power, and the multitudes of once promising young men, who are every year allure by him beyond the bounds of moderate drinking, and thence rapidly swept down to the drunkard's grave and to the drunkard's hell, give conclusive evidence of his fearful drawing power; but he is not a decoy duck. Satan may have originally intended him as one; but if he did he spoilt the job. The real decoy duck of our illustration looks so much like a live duck, that the ducks themselves are mistaken, until drawn within the range of the hunter's gun, and all the while the cords that unite it to the shore are invisible. No, the whisky member, whatever else he is, is not a decoy duck; that requires a nicer work than he is fit for.

Nor can we count the card-playing, nor circus-going, nor theater-going, nor even dancing Christians, with the decoy ducks, though all are drawing their unsuspecting victims by the ten thousand into their vortex, and drowning their souls in perdition every year. The cords that still unite them to the world are too plainly visible for many to mistake them. True, they once professed to renounce the world, but in the face of that profession, and in spite of it, there is their attachment to the world as strong as ever. In looking for the decoy ducks of the enemy, we must find something that bears a stronger resemblance to Christians than they do.

THE BAPTIST RECORD.

M. T. MARTIN, Proprietor.

Integrity, and Fidelity to the Cause of Christ.

VOL. 3.

CLINTON, MISS., THURSDAY, APRIL 24, 1879.

Price, \$2 00 Per Annual.

NO. 10.

THE BAPTIST RECORD.

Write communications for the paper and business matters on separate pieces of paper.

In all business letters be sure to give both your post office and name, writing in a plain, legible hand.

JOB WORK.

All kinds of Job Work, not inconsistent with the character of the paper, executed in good style and on moderate terms.

There are three characteristics of the decoy duck of the hunter, that apply with wonderful fitness to the class of church-members, against whose influence I now try to warn you.

1. They are as much *like* living ducks as a work of art can be made like one of nature.
2. There is an invisible, though unbroken, attachment between them and the hunters, who direct all their motions; and
3. They have no life.

I might add a fourth: That they do not themselves inflict on you the injury you receive; they only lead you into the power of others. This consideration furnishes an additional reason why those classes above named are not decoy ducks; they *inflict* the injury, as well as *lead* into it.

"I love to steal awhile away,
From every cumbersome care."

And
Sweet hour of prayer, sweet hour of
prayer," &c.

The sentiment taught in those two hymns will, if made your own, do much to form a *habit* of systematic secret prayer.

As an opposing power to counteract this habitual communion with God, next to the evil heart that remains with you, Satan has no other agency to compare with his decoy ducks. Their names in the church book stand as fair as your own, and some of which are all furnished. For the loveliness of all the Christian graces—charity—is there a wretched counterfeit by the name of "biblical charity," by means of which the Christian faith of many a young convert has been wrecked, and many another maimed for life. Professing an immense amount of generosity—charity, if you please—for every one, and no doubt many of them firmly believe they are thus charitable, they are, in fact, charitable to no one, end to themselves least of all. They profess to set aside, as matters of indifference, all naths and all creeds, but in doing so they have set up for themselves, and dictate to others, a creed at once the most arbitrary and absurd ever offered to human credulity. "It makes little or no difference what you believe, if you are sincere in it." And this is dignified with the name of Christian charity!

Let us go back to the "tinsel duplicates" of a pure Christianity, with some of which they are all furnished.

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Let us strip it of all the sophistry that adorns the Christian character, Satan has manufactured a tinsel duplicate.

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There are very few Christians, if they are faithful to the interests of their own souls, whose consciences will have much time to spare for taking in *job work*. There are probably few who do not now and then take in a job for some one else, but I think that in most cases they will find they have done it at the expense of home work, that would have been worth more than the job. Those who do much of this kind of work, will readily see motives in the eyes of their brethren, when there may be but little to be gained.

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One of the evil effects experienced from flattery by ministers, and especially by young ministers, is, that they permit it to take the edge off their weapons. You, young brethren in the ministry, know how hard it is sometimes to tell the whole pointed truth to those who administer those grateful compliments, and do it so delicately. If you will listen to them, take care, don't let them *dull your tools*.

But another effect, perhaps a worse one, is a spirit of self-complacency that soon degenerates into spiritual pride, a sin that more insidiously, and more rapidly than any other, eats its way into the very core of the soul, and eats out the vitals of spiritual purity, before you suspect its existence.

In the matter of companionship, "watch unto prayer," lest you get into the lead of Satan's decoy ducks.

God in his mercy lead you in the paths of righteousness, for his name's sake. Amen.

R. E. MELVIN.

The subject of my next will be, "Have you a good bridle?" M.

Brother Gamble!—It appears from your last, that you have the idea, since I am not in favor of educating "lincenates" for the ministry, that I am in favor of ordaining young men who feel that they are called to preach, and then educate them. I do not think there is anything in my article that should lead you to such a conclusion. Such a course as this would be another and worse form of educating men for the ministry.

I act upon the principle that a man

undertaking. Order in the employ-

ment of time is one of the first con-

siderations in a Christian life. The

ordination of all such, is a *farce* and

mockery. If he does possess the nec-

essary gifts, then, he should be or-

derained, and should be preaching the

gospel, and not going to college. In

my last, I was endeavoring to show

up the inconsistency of claiming that

"lincenates" were ministers in order

to shield or protect the church

against the charge of educating men

for the ministry, and remarked, "if

there must be a certificate from any

tribunal that the applicant is called

to preach, etc., let it be from a Script-

ural tribunal." Let us now notice

some points in your reply.

After remarking that little inter-

est is manifested in many places to

towards young men who profess to be

called of God to preach, you draw

quite a heterodox comparison by

referring to the practice of some Indians

of throwing their newborn babies into the coldest water. Now

if you believe in the doctrine of elec-

tion, and predestination, and preserva-

tion of the saints, you are compelled

to believe that it applies to a call to

preach as well as conversion. So,

you either put it in the power of de-

voted men to drown the young men

whom God has predestinated and call

ed to preach His gospel, or you must

admit that those who sink were not

called and ought to sink. On the

heels of this, you claim that the

Board at Clinton carry these "new-

born" babes through a rigid exami-

nation. Do they all stand that test?

Perhaps that's a *warm bath*, so ple-

asing to their nature, that they all

stand it satisfactorily.

You are certainly right when you

say that there was never a man cal-

led to preach, who did not feel the need

of instruction, and I will add, if he is

called, he will need that as long as he

lives; but many who are, perhaps

called of men, after going through

college, think they "know it all."

"On the Board of Ministerial Ed-

ucation there are now, and always

will be, preachers sufficient to

form a presbytery." What more

does Bro. Sample want?" I do not

want more. Bro. G., I want less.

Brother A. H. Booth, in this num-

ber of the *Record*, has truthfully

said, "Custom or habit often holds

men, and rules them contrary to the

simple examples of Christ and His

inspired apostles." This is true as

to the custom of granting licenses

to preach. And who can tell

what custom may yet do for us in

the way of ordination. "Perhaps he

(referring to myself) would have

hands laid on these young men."

I answer with all my heart, no!

and ask why you do not advocate

such a position? Since you do not

have a nominal presbytery who

render judgment on every case after

a rigid examination? But let us

see from the condition of things,

what kind of an examination this

must necessarily be.

A young man feels that he is cal-

THE BAPTIST RECORD.

J. B. GAMBRELL, Editor.

CLINTON, MISS.

THURSDAY, April 21, 1879.

Terms of Subscription.

One copy one year, \$2.00; one copy six months, \$1.00; for any time less than six months, at the rate of five cents a copy; to ministers, \$1.25 a year. Of course it is understood that the subscriber pays the expense of sending his subscription. If you subscribe through another party, hand him ten cents to pay the expense of forwarding money. No club rates. No commission paid.

Church Development.

We do not mean to discuss the importance of development. That has been done ably and well by more than one of the contributors of the Review. Let us say, however, that no greater question is before us than this. It is great in whatever light we look at it. It deeply concerns the salvation of the world.

We do not deprecate religious controversy. There must be more or less of it continually, but it should not be the one thing. There should be symmetry in our teaching.

I pon the whole, the outlook was never more cheering. If we keep steadily at work, avoiding all extremes, and do not make any fatal mistakes, we will go up and possess the land in twenty-five or fifty years. It is given to this generation to be half of Christ to do this grand work. Perseverance, hard work, sound doctrine, and unity in every good word and work, will do it. Let us thank God and take courage.

The Hermetian Anniversary.

The Hermetian Anniversary of Mississippi College, celebrated on the night of the 14th inst., was very enjoyable. Four eloquent addresses were delivered: Mr. A. T. May spoke on "The Voice of the Past"; Mr. T. S. Powell addressed on "Literary Fame." This speech pleased much. Mr. L. R. Hambler chose for his subject "Forward and Upward." He did well, and evidently had his hearers with him from beginning to end. The Anniversary Address, "What of the Times?" was well delivered by Mr. H. Wells. Mr. Wells is quite a good speaker, second to no one who preceded him. He was closely listened to by the audience throughout, except two ill-behaved persons who talked out and disturbed the listeners. One needs a great deal of patience to bear with such interruptions of public entertainments. Our opinion is that they ought not to be borne with. Why should two persons be allowed to destroy the pleasure of hundreds?

The music followed in between the speeches was made by our Prof. Mengen and his music class, and was, as usual, good. The Professor used his violin to accompany the young people on the piano, but we can assure Bro. Moore and all others that Bro. Mengen's fiddle is a very poor one, in fact, as any musical instrument of our acquaintance. It is a good Baptist fiddle, and always behaves itself incompletely.

There was a dialogue too, very well acted, and a recitation which brought down the house; but no one could venture to church. As it was, we had about three dozen in instead of a large crowd, as we were assured would have gathered but for the threatening aspect of the weather. As usual, we did the best we could for them, though we spoke under great heatiness of heart. Some of the people to this church talked, others ought to have done so, but not.

Next morning Dr. Crawford took us in his buggy, behind the kind of animal David rode, and carried us up to Bro. Burford's, in the neighborhood of Independence, where we were to preach that night. We gave this young man a lecture on the importance of having some lady to ride regularly with him in his turnout, for which we expect a vote of thanks after while when there shall be two to two. For the present we give thanks to the Doctor for his kindness to a wandering Editor.

Bro. Burford's home is a pleasant stopping place for preachers, and we suspect, for young men, of preachers. The family consists of brother and sister Burford and their daughter, Miss Mittie. Their other daughter, Miss Mittie, was recently married to young brother Callicott, a merchant at Cold Water. Here, in this quiet country home, so like the home of our boyhood, we rested till time to be off to church. Then it began to rain and continued to rain till all hope of meeting any one at the church was gone. The horse was loosed from the buggy and returned to the stable, and we disappointed and regretful over general and special accounts, gave ourselves up to the enjoyment of the family. Sister Burford has suffered a severe affliction by which she will be an cripple for life; but after many struggles, she at last rests upon the goodness and wisdom of God, and is peaceful and happy, believing that it is the will of her heavenly Father that she shall glory him in affliction. Paul's afflictions "will out" for the furtherance of the gospel, and so will the afflictions of all God's people, though often they cannot see it.

The figures representing our Foreign mission work are not in sight just now, but we may confidently expect that they will be up to what they were last year. We are writing a little report, and when ready, we return thanks for the pleasant evening.

ST. MARY, Miss., April 20, 1879.

Brother Gambrell:—After alluding to a communication of mine which appeared in the Review of March 27, Bro. Friley says: "I will brother Friley publish a statement showing the amount of his services up to March 27; the amount of his actual cash raised by his himself, up to that date? If such an idea is made known that he has raised enough in cash to defray his expenses and pay his salary, then I have an acknowledgment to make."

Yours ever,

J. R. SAMPLE.

We like this idea of showing up everything, and we hope that the State Mission Board of Louisiana, will follow the example of ours, and make a full showing of its transactions at the Convention. Let Bro. Sample and all others know every thing about the work. We do not doubt that Bro. Friley will be glad for every one to know just what he has done, and is doing. Then we want those who oppose the work of our secretaries to show up their side.

There are whole churches, associations, and even general bodies never visited by any of our secretaries for home or foreign missions. Let's have a report from them, and see who are doing most for the cause. Nothing would be more instructive than the facts and figures on both sides of the subject. It would please us to publish a few columns of such matter.

It is gratifying that there are so many people who are thinking about doing something good for the Master. Our position enables us to know something of the drift in this partic-

Notes of Travel.

Our notes last week left us at Senatobia, where we were enjoying the company of the brethren and sisters of that same town. The Baptist church there is the strongest in town, and is in a fine, progressive state. They have a pretty good church-house, but it is decidedly not well located. Thus puts the church at a disadvantage, so far as a congregation is concerned.

Who tell us why Baptists near other things, some of them the mere speculations about things of no importance, one way or the other, particularly the people are turning their thought and their hearts to work. We do not deprecate religious controversy. There must be more or less of it continually, but it should not be the one thing. There should be symmetry in our teaching.

In company with Pastor King, we left Monday evening, for Hickory Grove, a large church a few miles in the country. In due time we drove up to the church-house, where young brother Dean, a recent graduate of the Southwestern Baptist University, is teaching. He is spoken of with great favor by every one, both as a man and a teacher. At night we lodged with our young friend and brother, Dr. Crawford. We knew the Doctor at the University, and consequently felt entirely at home with him and his aged parents. Old brother Crawford is one of the first settlers of the country. He planted here when there were no schools and when the people did not care for education. Alone he built a school-house and employed a teacher for his children and the children of others who might choose to send. This stand for education proved a blessing to the community at large, and especially to Bro. Crawford's family. His children and grandchildren are intelligent citizens, doing well for themselves and for others.

There is an excellent country school at Hickory Grove church. The pastor is a good speaker, second to no one who preceded him. He was closely listened to by the audience throughout, except two ill-behaved persons who talked out and disturbed the listeners.

One needs a great deal of patience to bear with such interruptions of public entertainments. Our opinion is that they ought not to be borne with. Why should two persons be allowed to destroy the pleasure of hundreds?

The Capellettes are beginning to preach at this point. Our advice to the brethren is, not to try to convert them. By all means let them discourse freely from Act 11:38. It will be a good thing, however, to pray for them, and that we advise all pious people to do, if perchance, God will give them repentance to the acknowledgement of truth.

Thursday morning no news from our sick family and the weather still unsettled. After thinking the matter over, we decided to call in our appointment at Hernando and return home. The necessary cards were written, and in due time we set our face toward home, sweet home. Hernando was the place most of all, but one, that we wished to visit on our tour. We have never been there, but have heard by many ways of the elegant people there, and especially of the cultivated people of our church. The pastor, Eld. Wm. L. Anthony, we met a little while, and only made us the more anxious to see more of him and to know his people. But we thought we ought to come home. It gives us pleasure to state that they would be better elsewhere—say, in some very retired part of the country. We ought to afford the highest kind of entertainment, and our young people can give us the very best. Anything approaching coarseness ought to be carefully left alone. We are sure that these suggestions will be kindly received; and after all, we may set our standard too high. At any rate, the suggestions will go to those who are in a position to judge that there will be no falling back, but, perhaps, some advance, and a little advance, under the circumstances, means a great deal under better circumstances.

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J. R. SAMPLE.

As far as I can see, the "Baptist Record" is the best paper published by any one in the South.

It is a good paper, and I hope it will be successful.

Yours ever,

J. R. SAMPLE.

W. L. THOMPSON.

Editor.

THE BAPTIST RECORD.

CLINTON, MISS.,

THURSDAY, April 24, 1879.

NOTICE TO ADVERTISERS.

The price and terms for all advertisements hereafter inserted in The Record will be arranged by special contract. Address all letters on this subject to "Advertiser," Clinton, Miss.

This is to give notice to all individuals throughout the States of Mississippi and Louisiana, and some of the inland cities in the South-west,

That drugs and death notices are Baptist news, and must be given for any individual, no matter how ever much he may desire to have them withheld.

body. All were not exactly agreed on this either, and hence another very pleasant exchange of views. The three essays above were ordered for publication.

Several other subjects were considered, and not without profit, we trust.

The mission work in the bounds of the association, the principal business of the meeting was duly considered.

The work shows good success among both white and colored.

The community expressed them selves well satisfied by the services of the body, and the body expressed themselves well entertained by the company also we balanced accounts and adjourned to meet at West Point, on Friday before the Sabbath in June.

M. V. N.

Kosciusko, Miss., April 16.
Dear Bro. G. L. H.—I know it will require great efforts of God's people to make this world a better place. The meetings and services of these bodies have agreed to give twelve weeks in each year so to make the meetings twenty four weeks during the year.

Many half a dozen good brick buildings have already been erected, and others are soon to be. The members are now working for the foundation, and the building of bricks is going on every day. We hope soon these Masons come forth from the forces of Satan, purified and perfect in beauty, for ashes, and the garments of praise for the spirit of leaveness.

A number of our persons are making convenience and comfort at the expense.

The repairs on the schools have all been completed, but not yet completed through the want of funds.

Our school was the day appointed for the induction of its members, Mr. Edwards, Dr. L. E. H. and the service was well attended and those present were anxious to express their faith in their Master, and the laying on of hands. May the Lord guide and keep them in their work.

The Sunday school is in full working order and is having meetings every Sabbath. Our superintendents, Bro. J. D. Jones' progress is very much about running a Sunday school, but you see it is still conducted by many seeking they have seen. The good teacher and other officers are noticing the special features of our institution. The man that gets ahead of us in Scriptures, must rise early, when up his sword and pray for battles.

W. C. LATIMORE.

BUSINESS AND SECULAR.

GENERAL NEWS.

Col. Richard Taylor died in New York on the 10th inst.

Over six thousand colored emigrants have passed through St. Louis up to this time. And still 1000 go.

Secretary of the Treasury Sherman says he wishes to give every one a chance to forest in the new regular recruiting certificates.

An editor to be fair to all most honestly independent of all. That is the cause we have marked out. And your cause is the right one.

Blinding the rope-walker, who a few years ago was rich, has lost his money through the nature of his business. He is now a pauper.

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Sparking of certain lawless girls, the *London Herald* wisely says:

"The Democrats of conservative party don't put down this sort of business in this State, some other party will—that is all." We commend these words to our neighbor, the *London Herald*.

Gen. Beauregard favors Thurman or Bryant for the Presidency and Harrison or Lamar for the Vice-Presidency. He is opposed to Tilden. We know a very powerful shrewd man in favor of preventing the nomination for Tilden; this man spoils his name Tilden.

The late act of Congress, approved March 1st, requires wholesale liquor dealers and retailers, after May 1st, next, to swear to their returns made to the revenue office, and fixes a fine of one hundred dollars for failing to report by the tenth of the succeeding month. *Advertiser*.

Make it a penitentiary offence to carry concealed weapons, take away the discretion of Juries in murder trials, and hang every man or woman convicted of murder in the first degree. These are among the reforms the times demand. Down with the murderers, assassins, and cowardly pistol-toters.—*Advertiser*.

The fight that is going on in Congress now between the Democrats and Republicans, is the most desperate and determined one that has occurred since the war. The whole issue may be stated in these few words, viz.: The Republicans want to have negroes at the polls, while the Democrats want only citizens there.—*Advertiser*.

Many of them that sleep in the dust of the earth, shall awake, *Rev. Dan. 12:2*. Lives and Lazarus, their bodies with all the dead fall asleep, but their spirits go not to the dust of the earth, but with all other departed spirits, to their respective places, and take no resurrection life, going on.

So the dead arise, pray to Jesus who is seated at the right hand of the Lord Jesus receives my spirit.

"We shall all sleep, but we shall all be changed." *What change?* For the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed, *1 Cor. 15:51-53*.

The necessity of a general judgment after this is seen:

In the will of God to have it so.

A man's deeds live after him, and the amount of good or evil he does is not complete until no more life be influenced by them.

It seems God intends to review his dealings with man, and vindicate his justice in the presence of his creation, after all works have been done in their legitimate results.

The issue on the passage: "On that day I will build my church," *Rev. 20:4-5*, and the points for reply presented. All were not agreed, however, and hence a lively discussion followed, after which, the issue was adopted.

The essay on the translation of the word, *Heil*, in the *Book of Psalms*, was as polished and exquisitely as any paper before the

reign of terror and of blood and crime still exists in the City of the Hills. Innocent and helpless children continue to be made orphans, wives, mourning and helpless widows, and find mothers bending over them, and the casket that contains their hope and love, see their hearts life and the young and beautiful features that are a reflection of their own, withered forever under the hand that is not of God but of man.

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W. C. LATIMORE.

Notice, Subscribers.

We have adopted the following method of informing our subscribers when their terms of subscription expire: We will begin one month before the expiration of the subscription and mark on the paper, or wrapper the number of the current volume to which you have paid. We will give you one month's notice and then drop your name if you do not renew.

Consumption Cured.

An old physician, retired from practice having placed in his hands by an East India missionary the formula of a simple vegetable remedy, for the speedy and permanent cure for consumption, bronchitis, catarrhal asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-servants. Actuated by this motive, and a desire to relieve human suffering, I will send, free of charge, to all who desire it, this recipe, with full directions for preparing and using, in German, French, or English. Send by mail with address stamping this paper, W. W. Shear, 149 Powers Block, Rochester, N. Y.

EUROPEAN HOUSE.

Formerly Nelson House,

RAILROAD JUNCTION,

Jackson, Miss.

W. G. JONES, Proprietor,
GEO. SMITH, Manager.

Terms, \$2.00 Per Day,

MEALS, 50 CENTS.

This popular House has been entirely refitted and refurbished.

Jan 30-31

F. R. HARDON,

DEALER IN—

MILLINERY

—AND—

FANCY GOODS,

Nos. 27 and 29 CHARTRES ST.

NEAR CUSTOMHOUSE,

april 10-11

BYRON LEMLY,

Jackson, Miss.

CLOTHING,

FURNISHINGS AND HATS,

which he is now offering at prices that will astound you.

Parents, guardians and tutrices should be all means call and examine.

ITEMS OF STOCK OF

BOYS' AND CHILDREN'S

DRESS AND SCHOOL SUITS.

Come and be convinced that

GODCHAUX

51 and 53 Canal Street,

is the place to buy the BEST, CHEAPEST

AND MOST STYLISH CLOTHING

in the city.

X. B.—Country buyers are specially invited to examine our stock before making their purchases.

Feb 10-11

JUST RECEIVED

AND OPENING AT

E. & S. VIRDEN'S,

THE LARGEST STOCK OF

GOODS

Ever Exhibited in Jackson

CONSISTING OF ALL THE

LATEST STYLES

IN—

Dress Goods,

Novelties, Clothing,

HATS AND

GENTS' FURNISHING

GOODS.

mr. 21-22

RAILROAD TIME-TABLE.

Chicago, St. Louis & New Orleans

Railroad.

(Schedule of Nov. 10, 1878.)

Trains pass Jackson—

Going South—Mail, 1:35 a. m.

Passenger, 7:30 a. m.

Way Freight, 9:30 a. m.

Train's Night, 3:05 p. m.

Mail, 1:35 a. m.

Passenger, 7:30 a. m.

Way Freight, 9:30 p. m.

Going North—Mail, 6:45 p. m.

Passenger, 9:00 p. m.

Train's Night, 1:35 a. m.

Mail, 6:45 p. m.

Passenger, 9:00 p. m.

Way Freight, 1:35 a. m.

JAS. C. CLARKE, Govt. Printer

W. P. MCKINLEY, Librarian

F. C. CHANDLER, General Post Agent.

WARREN COWAN, H. C. McCABE

COWAN & McCABE, Attorneys at Law,

BRANDON, Miss.

EDWARD COPE, F. H. HENRY

COLE & HENRY, ATTORNEYS AT LAW,

BRANDON, Miss.

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FAMILY CIRCLE.

CONDUCTED BY
MRS. J. B. GAMBLE.

SOMEBODY'S MOTHER.

The woman was old, and rugged, and gray. And back with the chill of the winter's day:

The street was wet with a recent snow. And the woman's feet were aged and slow.

She stood at the crossing and waited long. Alone, mired for and the throng

of human beings who passed her by. She heeded the glances of her anxious eyes,

Down the street, with laughter and shout, Glad in the freedom of the winter's day;

Came the boys like a flock of sheep. Hailing the snow piled white and deep.

Past the woman went and gray. Hastened the children on their way.

Nor offered a helping hand to her, So meek so timid, fitted to sit.

Lest the carriage wheels or horses' feet Should prove her down in the slippery street.

At last came one of the many troops— The gayest little of all the group.

He paused beside her if you will go?"

Her aged hand on his strong arm, She clasped, and so, without hurt or harm,

Hugged the trembling legs along. Praised God that his own were strong.

Then took again to his friends he went, His young heart happy and well content;

She's somebody's mother, yes, you know,

For all she's aged and poor and slow;

And I hope some fellow will lend a hand To help my mother, you understand.

It ever she's poor, and old, and gray, When her dear boy is far away.

And "somebody's mother" bowed low Her head to her home that night, and the prayer she said:

Wish me kind, to the kindly boy, Who is somebody's son, and kind, and good.

Heart's Ease.

A pretty little village, nestled among the great mountains, that surrounded it on all sides, as if they would hem her in from all outside ears and trouble, and every peaceful moment it looked, with the sunset glow of a summer evening, clinging itsself over the vale and hill, and embracing the witnesses of the pretty little cottage that nestled in the glen. Oh! and the girls seemed like to be enjoying the beauty of the evening, as they gathered in groups or rested quietly at their cottage doors. With one of the latter I turned to speak a few words in admiration of the flowers, which, I well knew, was the pride and delight of the old man's heart. "Did you ever see finer pansies than these, ma'am?" he said, smilingly, as he gathered a sprig and gave them to me. "Certainly I never did, for their rich dark beauty was only equalled by their perfect perfume and the soft cream-like shading petals."

"Pansies for thoughts," I said, they suggest very peaceful ones, I think."

"Don't you like that old English name for 'em best, ma'am? Heart's ease." "Pears to me like it fits 'em better." They all seem to thrive so contentedly in any out-of-the-way corner you puts 'em in, so lowly, too, for them being so much richer-looking than many of their neighbor girls.

Quaint as the old man was, I was struck by the force and truth of his remarks.

The melody of a happy, truthful voice, seems floating out to me from an open window, and he added, there's our village Heart's ease singing now."

"What do you mean?" I asked. "Only a neighbor, I suppose, ma'am, who has seen a deal of trouble poor thing, but she is so happy and peaceful that the poor soul don't have any trouble here."

Heart's ease, and go to her whenever they are in trouble. They think it fits her just as it does the pansies."

A few days after, I determined to make the acquaintance of "our Heart's ease," and made my way to the white cottage. Within a cover'd porch I found Alice Fern sitting busily sewing at a child's cap. As I looked upon her serene and peaceful face, I did not wonder at the name the villagers had given, without a murmur.

"Donnie Brady,"

"He Stands Fire!"

Sometime ago I was walking along the Strand, in London, when I overtook the fine-looking soldier I had ever seen. A conversation ensued, in the course of which I said to him, "There is one thing in connection with soldiers that puzzles me."

"What is that, sir?" ask the soldier.

I replied: "No one dares to doubt the bravery of a British soldier; he will rush up to the cannon's mouth, although he knows there is certain death for him to do so—and yet no British soldier, so brave, so courageous, and so daring, is ashamed to kneel down in the barracks room and offer up the prayer taught him by his mother! I cannot understand that of the British soldier."

"Well, sir, that's true; very few men have courage to do that," I replied.

"Well, sir, you remind me of what occurred in our barracks room at the barracks a short time ago. A fresh young man, and the first night, when we was going to bed, he knelt down by his bedside to pray. And there was a hullabaloo! While he was on his knees, some of the men threw their belts at him, some laughed, some whistled, and one fellow jumped over a bed and shouted in his ears, but the new-comer was firm and went on with his prayer. On the second night, every man was on the lookout to see whether he would kneel down again. As soon as the man left his knees, a strange scene followed. Whistling, jeering, and mocking was general, and belts were

again hurled at his head. Still he went on saying his prayers, and it was not so much noise as on the second night. On the fourth and fifth nights he continued his prayers, but each succeeding night the opposition grew less and less. On the sixth night, while he was kneeling, one of the soldiers in the room exclaimed, "He stands fire. He's genuine!" And from that night every man in the room began to respect him."

"British Workman."

Perfect Trust.

A gentleman was walking on evening, with his little girl, upon a high bank, beneath which ran a canal. The child was pleased with the look of the glistening water and coaxed her father to take her down to it.

"The water looks so pretty. Please, papa, do take me down there," she said.

"To south and sympathy."

Sorrow.

For the Record.]

Oh, what a world of meaning there is in that one word! How many poor bleeding hearts are sinking beneath a weight of sorrow to-night! All over our beautiful Sunny South the wail of breaking hearts echoes and reverberates for this great heart-sore! There is nothing more for wounded spirits? Ah! true, hearts I hear them say! "Yes, yes, there is pain in Gilead," Let us, my friends, rest everything on the Rock of Ages, and trust our merciful Savior for the soothing remedy for our troubled hearts. The trials of life are sent us by a mighty hand; but we must have faith in the Lord, and receive the blessing of the Word of Truth.

Nesting her punty little check upon her father's face she said: "Papa had told me Suppy's hand is sore." This is the most touching scene of all, I suppose, in the world. Just Suppy coming to fall?

This is very sweet. Here was a poor trust. And this is just the feeling that David had toward God when he said, "What time I am afraid I will trust in thee." Suppy would have screamed with terror to find herself hanging over the water in the canal, unless she had had confidence in the person who had held of her arms. But it was her father, kind, loving father—who held her, and so, "what time she would have been afraid she trusted in him." And this is the feeling that we ought to have toward God. The thought of his power should lead us to trust in him.—Richard Newton.

He Shall Sit at Reiner.

A writer sends the following beautiful selection. It is very appropriate in connection with the lessons of this month, and it will prove very encouraging to those who have passed through deep sorrows:

Some ladies in Dublin were reading the passage in Matthew 33—"He shall sit as a refiner and purifier of silver;" and, wishing to know the true meaning of the words, appointed one of their number to call on a silversmith and ask him to tell her all about the process. He said, "I will do so, without disturbing her object." He finally descended the stairs of doing it, and, in like proportion, he should not come to contact with it, but that there be a covering of soil between. When earthy soil was, as above, twenty-five feet will furnish manure sufficient for an acre of corn, producing an effectual equal to that of the best fertilizers. Home-made manure is the cheapest, and generally the best—certainly known its composition, and should be relied on as far as can be in preference to buying fertilizers. H. H. White, in *Country Gardener.*

Sunny Rooms.

BY FAITH ROCHESTER.

I told a neighbor lately, that the chief object of a country house under consideration for our future residence, was that I feared the sun would not shine into the rooms enough to suit me. She laughed as though that was a new idea to her, and quite whimsical. The blinds on the house were not objectional, nor did she seem its works in vain.

God is our interpreter.

And he will make it plain."

Oh! what a balm it is to poor bleeding hearts to know they have a living Savior, who knows just how we feel, and pities as well as supports through the fiery furnace; but we must remember that the fire consumes the dress and purifies the gold. What would mankind be without something to consume the dress of sin and purity his heart?

Our afflictions only serve to bind us nearer Heaven. Those who die leaving their earthly possessions, are readied for the judgment seat of Christ.

"Psalms for thoughts," I said, they suggest very peaceful ones, I think."

"Don't you like that old English name for 'em best, ma'am? Heart's ease."

"Pears to me like it fits 'em better." They all seem to thrive so contentedly in any out-of-the-way corner you puts 'em in, so lowly, too, for them being so much richer-looking than many of their neighbor girls.

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"That is what tell them, man?" I remarked.

"It is that tell them, man?" I said again.

"That is what tell them, man?" I repeated.

"It is that tell them, man?" I said again.

"It is that tell them, man?" I said again.

"It is that tell them, man?" I said again.

"It is that tell them, man?" I said again.

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